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No. 44

FOREIGN TELEGRAMS.

London, October 23.

The Treasury has ordered six million dollars of Government deposits to be distributed among the leading national banks of New York.

Mr. Roosevelt, speaking at Nashville, denied that he was responsible for the crisis. He had turned on the light but he was not responsible for what it revealed. He would unswervingly persevere in his policy.

Mr. Cortelyou, Secretary of the Treasury, has arrived at New York to restore confidence. He has conferred with the bankers and issued a statement that the Treasury will use its facilities to assist legitimate business. He declares that the position of the National Banks is exceptionally strong.

It is stated that the Trust Company of America has already been granted liberal assistance and has twelve million dollars to meet payments to-day.

The situation in New York is little short of a panic.

The American slump is dominating the London market and affecting everything. It is expected that there will be a rise in the bank rate to-morrow.

The Newfoundland fisherfolk have effected an agreement with the captains of the American vessels, settling everything amicably for the present season.

The correspondence between Ottawa and Tokio, regarding the Vancouver riot, has been published at Ottawa.

Replying to a cablegram from Sir Wilfred Laurier, assuring him that everything would be done to prevent a recurrence of the regrettable events, the Mikado says that he notes with much satisfaction the earnest intention of Canada to promote cordial and friendly relations.

Telegrams from Casa Blanca state that the reconnaissance on Saturday was a serious fight. The French, who were pursuing sixty Moors, were ambushed, encountering five thousand of Mulai Hafid's troops. General Drude's arrival and assistance from the warships averted a disaster.

London, October 24.

A telegram from Pittsburg states that receivers have been appointed for the Westinghouse Electric and Westinghouse Machine Companies.

A telegram from New York states that Mr. Cortelyou has deposited ten million dollars with the local banks.

This has steadied the market which closed active but irregular.

The bank rate is unchanged.

The consensus of opinion is that the London market has remarkably withstood the influence of the New York troubles, showing that it has rid itself of American speculative commitments.

A violent earthquake has taken place in Calabria, causing widespread damage and general panic. A number of people have been killed and injured.

The authorities are despatching assistance to the stricken towns and villages.

Later reports show that many villages in Calabria have been ruined and half ruined.

The ancient Cathedral of Grace, containing works of art, collapsed with the earthquake.

The Pope is much grieved and is sending money to the homeless.

A telegram from Montreal states that Mr. Le Mieux, speaking at a banquet on the eve of his departure for Japan, said that he regarded it as one of the happiest omens for the dawning of the fraternity of nations that one of the youngest and most Democratic nations under the protecting aegis of the British Empire should frankly and confidently approach one of the oldest and most distinguished peoples in order quietly to take counsel regarding the policy best suited to their joint interests.

London, October 25.

A violent slump occurred on the New York market at two yesterday afternoon.

A feverish rally followed on the announcement that a pool had been formed at the instance of Mr. Pierpont Morgan to enable the brokers to close transactions to-day.

The pool has already lent twenty-five million dollars.

The bank examiner has announced that the accounts of Hamilton, Twelfthward and the Empire City Bank show that they are all solvent. The two former suspended for lack of ready cash.

Altogether a better feeling prevails.

Mr. Cortelyou says that it is only the rash and unreasonable demands of depositors that endanger the situation.

The damage by the Calabria earthquake is widespread. Ferruzane has been completely destroyed and two hundred persons killed.

The Government are hurrying relief.

Rains are aggravating the sufferings of the Calabrians who are camping in the open.

Three shocks yesterday intensified the panic.

The damage is most widespread. Scarcely a village has escaped.

The latest reports state that three hundred people have been killed at Ferruzzano.

It is estimated that altogether 500 people have been killed and over a thousand injured.

London, October 26.

Telegram from New York state that runs continue on the bank trusts and companies.

Six more suspensions have occurred of concerns having small capitals but with aggregate deposits of thirty four million dollars.

The entire Cabinet, except Mr. Cortelyou, met at Washington to discuss the situation.

Mr. Cortelyou yesterday deposited eight million dollars with the New York banks.

The large savings banks are enforcing thirty to sixty days' notice of withdrawals, fearing a panic.

Owing to the numerous runs on the banks yesterday, and consequent stoppages in different cities in America, the leading financiers are making impassioned appeals to the public to desist from withdrawing money from the banks.

EDITORIAL NOTES.

The following lines were handed to us a few days ago:

DAILY LIVING.

So "he died for his faith." That is fine—

More than most of us do;

But, stay! Can you add to that line

That he lived for it too?

It is easy to die. Men have died

For a wish or a whim,

From bravado or passion or pride;

Was it hard for him?

But to live; every day to live out

All the truth that he dreamt,

While his friends met his conduct with doubt,

And the world with contempt—

Was it thus that he plodded ahead,

Never turning aside?

Then we'll talk of the life that he led—

Never mind how he died.

—Ernest Crosby

"Every day to live out all the truth that he dreamed." How that sentence grips the heart, and fires the imagination!

THE SAHARANPUR THEOLOGICAL SEMINARY.

ENTRANCE EXAMINATION.

An examination of candidates seeking admission to the Theological Seminary at Saharanpur will be held on December 3rd and 4th 1907, as stated below:

TUESDAY, DECEMBER 3rd, 1907.

For all Candidates.

I Paper:—The Old Testament. Genesis and Exodus to Chapt xx.

II Paper:—The New Testament, The Four Gospels and the Book of Acts.

WEDNESDAY, DECEMBER 4th, 1907.

For those Candidates only who have not passed the Middle School Examination.

I Paper:—Urdu, including Grammar and Composition.

II Paper:—Indian History; Geography of Asia and Europe; Arithmetic to Vulgar Fractions.

Candidates will be examined in the stations where they live; one of the missionaries of the station will superintend the Examination. Those desiring to appear in that Examination, should apply at once through a missionary of the station where they live to Rev. B. B. Roy, Saharanpur, U. P., stating:—

- (1) Their full name
- (2) Whether they are married or unmarried. If married, and there are children, the number of the children.
- (3) The congregation to which they belong.
- (4) Presbytery by which recommended.

SAVING FAITH.

Greater works than these will He show Him, that ye may marvel. John v. 20.

The resurrection of the Lord was the crowing sign of His mission from the Father. Therein He was declared to be the Son of God with power. The Jews who had made it the interest and business of their lives to thwart and suppress Him, paid men to say He had not risen. But the fact could not be hidden.

Try an experiment to-morrow morning. Hire men to proclaim that the sun has not risen, and see what success they will have. It may be cloudy, and the sun itself may not be visible, but men will not believe that he is not in his appointed place. The effects of his presence are too manifest. Light is diffused even through the clouds, and sometimes the very clouds are glorified. Even so was it when the Christ could no longer be holden by death. He arose, and appeared to His own disciples only, and not to the world. There were circumstances attending the resurrection which it may be we cannot explain. But in spite of the clouds we are sure of the fact that the Light of the world has risen. Otherwise things could not be as they are. The whole subsequent history of the world would have been different, if indeed there had been any history to write.

He was delivered for our offences, and raised again for our justification. His death was the meritorious act which secured our justification. His resurrection was the sign that the offering had been accepted and our justification secured as the covenanted recompense to Christ for His sufferings. It was the acquittance given by God to our Surety when He had fully discharged our debt. According to an old puritan divine, (Charnock), the angel of the Lord came and rolled away the stone "not as though there was a necessity to give His body passage," (we know so little of the nature of His post resurrection body that it seems to me presumptuous to be positive on this point, though it seems to be supported by His appearances in the room where the disciples were—the doors being shut), "but to evidence that His charge came from heaven. As he that is in prison for debt ought not to go out without the judge's

authority, so Christ was held in the fetters of death till his Father's absolution." This gives such importance to the resurrection that it is represented as an integral part of the Gospel—"that Christ died for our sins according to the Scriptures, and that he rose again the 3rd day according to the Scriptures" (I Cor. xv. 1-4); and "believing in the heart that God hath raised Him from the dead" is made one of the conditions of salvation. (Rom. x. 9).

The chief effect following the resurrection, and dependent on it, was the gift of the Holy Ghost, which was not to be till the Son of man should be glorified, till He had ascended to the Father. The descent of the Spirit was Christ's own appointed sign that He had gone to the Father, and been accepted of Him. When He went, He would send the Spirit, who when He came would convince the world of the righteousness of Jesus, the justice of His claims, the truth of all He had said.

We see the first fruits of the resurrection, and of the consequent pouring out of the Holy Spirit, in the new power given to the apostles, and the startling change in their character and attitude. Have you ever observed the lighting up of the highest peaks of the Himalayas considerably before the risen sun has become visible to you standing on lower heights? They have seen the sun first and reflect his glow. Even so with those who first saw the Lord of glory when He burst the bands of death, and turned darkness into day. As peak after peak catches the radiance, till all the hills are suffused with light and at last even the valleys are lighted up, so one after another of those who were elevated into nearness to Him became conscious of the renewed glory, preparatory to the whole world being illuminated with it. And with the illumination came new hope and new energy, so that rulers and people were astonished at the boldness and confidence suddenly displayed by that band of sprinkling fugitives, whom they recognised as having been with Jesus and discovered to have received of His Spirit.

The transformations wrought by that Spirit from the greater works which were to make men marvel. The Acts of the Apostles has been called the 5th Gospel, or the Gospel of the Holy Ghost. The story of the triumphs of the Gospel recorded therein, and alluded to over and over again in the epistles, furnishes a striking remonstrance of the reality and deep meaning of the facts borne witness to by those who were with the Lord Jesus and saw all that He did and suffered, and who could testify also to His resurrection from the

dead; and of the faithfulness of God to the promises made to the world concerning His Son that was to come to deliver His people from their sins.

The quickening of those who were dead in sin is declared to be effected by the same power which raised Christ from the dead. The conversion of Paul, and every conversion from that day to this, is a standing monument to the existence and working of that power. And these conversions amount to a multitude that no man can number. The existence of a living Church to-day, nearly 2,000 years after the apparent defeat of Christ at His death—I do not refer to any organisation, but to the company of true believers all over the world—cannot be explained except by admitting the foundation facts. No such structure could have subsisted and triumphed over so many difficulties without such a foundation.

And every believer who is kept by the power of God through faith, even unto the end, is a fresh witness to the reality of that power. The fire continues to burn though an enemy is always throwing water on it to quench it, because as Bunyan's graphic picture reminds us, He who kindled the fire is always maintaining it secretly with oil.

ARTHUR L. SYKES.

WHAT THEN?

"What then?" Why then another pilgrim song;
And then hush of rest divinely granted
And then a thirsty stage (Ah me so long!)
And then a book—just where it was wanted.

What then? The pitching of the evening tent;
And then, perchance, a pillow rough and thorny
And then, some sweet and tender message sent
To cheer the faint one for the morrow's journey.

What then? The wailing of the midnight wind;
A feverish sleep; a heart oppressed and aching;
And then, a little water cruise to find
Close by my pillow, ready for my waking.

What then? I am not careful to enquire
I know there will be tears and fears and sorrow
And then a loving Saviour drawing nigher,
And saying, "I will answer for the morrow."

What then? for all my sins, his pardoning grace
For all my wants to woes, His loving kindness;
For darkest shades; the shining of God's face
And Christ's own hand to lead me in my blindness.

What then? A shadowy valley lone and dim
And then, a dim and darkly rolling river;
And then a flood of light,—a seraph hymn
And God's own smile forever and forever.

Jane Crewdson.



THE CONGO SITUATION.

BY PRESIDENT G. STANLEY HALL.

The Congo basin, one-third as large as the United States, is to-day the open festering sore of the world. Some twenty-five million natives are reduced to a condition in some respects worse than slavery. They are tortured, outraged, murdered by native sentries, large districts depopulated and the whole country exploited by the King, who began as a professed philanthropist and a trustee of the great powers, but has now assumed absolute ownership, with no control even by his country, and has become a grasping monopolist, exhausting both the people and natural resources to a degree that generations can not make good. His policy is condemned by a recent report of a commission of his own officials appointed by him. History does not record a crime against the human race of such magnitude and enormity. The great and growing body of printed evidence of his atrocities and his vast, but, till the other day, successfully secreted, profits from his groaning plantation constitute a situation too painful for the most judicious mind to contemplate with calmness.

More than half a generation ago thinking Leopold a humanitarian and the heart of Africa unprofitable, the great European Powers, led by our country and Germany, granted him provisionally nearly all the powers he wanted here. It was one great river basin, with all the coast of Africa appropriated, and with barely a right to entrance, so that it could not well be divided without disturbing the carefully adjusted balance of power. Hence it seemed a happy solution of a delicate question, then loomed great, to turn over this region to the smallest power of Europe. This done, Leopold assumed and was given by his Parliament supreme personal ownership of the whole territory, which he at once began to exploit, with a result which the world knows, and which is just summed up in the report of fifty-two missionaries of different nationalities and sects, many of whom have been there more than twenty years, who "appeal in the name of justice, liberty and humanity to all who value these blessings to help in any lawful way to secure them for all the Congo people." This they do in the desire "that the natives shall not be caused to disappear from off the face of the earth."

—Boston Transcript.

PERSONAL WORK FOR SOULS.

BY REV. S. E. WISHARD, D. D.

Has God done anything for you, reader? Has he been about your path by day or night? Have you seen him, heard his footsteps, marked his going? Have your eyes been opened, the film of unbelief been removed? Has the darkness been swept away? Has your tongue been loosed? Has he brought back your captivity? Has the new dream

which is a divine reality come to you? Has your mouth been filled with laughter, your tongue with singing? If so, you must then have a message, the message the multitudes are dying to hear, though they know not what that they need or want. You must have heard our Lord's last message, "Go ye."

That was his message to all. He did not mean that all should go to China, India or Africa. Some must go to the ends of the earth. Others, who have seen and known him, not as Paul saw and knew him, but as the Holy Spirit reveals him in his living word, must go. Not far perhaps, but must go across the street, to the pew next to your own in your church where the unsaved are sitting with leaden ears. You must go to the home of the careless, heedless souls whom you daily meet by the way.

There are unsaved people whose smiles greet you daily, whose hands you clasp in social friendship, to whom you have never gone on an errand of the Master's sending. You have gone to them, but it was on an errand of your own, not of the Master's sending.

Did you ever seriously raise the question of the condition of these unsaved people about you? Have you thought of your relation to them, or how they are to be helped?

You have received the message. What are you going to do with it? Suppressed, it loses its insistence; delivered, it becomes more and more imperious, carrying with it a divine compulsion. There is only one thing, therefore, to do—deliver the message. The members of our churches must be aroused to personal activity. The delivery of the message from God means personal work for souls; and that means love for souls.

We shall never be able to go after them until we get some conception of their value, of what their redemption cost. Nor can we deliver the message effectively until we know something of the price of this great salvation that we have to offer to the perishing. Here again recoils upon us the necessity of knowing, of knowing for ourselves, the length and breadth, the height and depth of redeeming love.

This Master has said, "To every man his word." Nor does that mean that the physician must be a healer of the body only, that the lawyer must plead only before the civil courts, that the tradesman must engage only in financial barter, nor that the teacher must confine himself altogether to the intellectual education of his fellows. These ought men to do, but they should not leave personal work for souls undone.

God never called any soul into his kingdom to be hermetically sealed up, labeled and put away as a specimen of what he can do. He is not dealing in fossils. He does not petrify, but vivifies. The ferment of divine grace is propulsive. To Peter's declarations of love, three times the Lord laid upon him the privilege of service. It would have been calamity to Peter had our Lord said to him, "Now,

Peter, you for you. Y the next li love must h for the unsa our help. " of love, and

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Peter, you have been saved, that is the end of my service for you. You will step aside and wait for your funeral. In the next life some service will be given you." Genuine love must have labor. The first pulse of the new life beats for the unsaved about us, and for our brethren who need our help. "Feed my lambs,.....feed my sheep, is the law of love, and of our spiritual growth also.

Hence God has given to this church pastors. They are more than preachers. They are the shepherds of the flock, to give personal care to the members of the fold.

There will be a new emphasis laid on pastoral work when God comes to right up Zion. Every era of quickening in the church is marked by this personal house-to-house, soul-to-soul preaching. With the best pulpit work that can be done, until the preacher becomes a pastor he can not do his best work.

Our young ministers are in great danger of crippling their work by depending altogether on the message delivered from the pulpit. And because they have decided that they do not have pastoral gifts, and find it irksome, they lay down the responsibility. They attempt to make good their pastoral failure by more earnest work in the pulpit. Let the minister recur to his own experience. He will probably recall the fact that the turning point in his own life was reached when his pastor or some Christian friend laid his hand upon him and gave the personal message from a loving heart. Every pastor's memory is full of incidents of thrilling interest in connection with the conversion of souls by individual, personal labor. It is probable that ninety-five per cent. of our church members have been brought to the acceptance of Christ through the personal effort of some servant of God. Let it be remembered that earnest, believing prayer by God's people, the faithful preaching of the whole gospel, and the personal labor of believers will mark, accompany and promote every great awakening in the church of God.

Salt Lake City, Utah.

CHILD'S EVENING HYMN, OR PRAYER.

Lord, I have passed another day

And come to thank thee for thy care;

Forgive my faults at school or play,

And listen to my evening prayer.

Thy favour gives me daily bread

And friends, who all my wants supply;

And safely now, I rest my head,

Preserved and guarded by thine eye.

Look down in pity and forgive

What I have said or done amiss;

And help me every day I live

To serve thee better than in this.

—Ex.

HOW "HIS NAME SHALL BE IN THEIR FOREHEAD."

"How will God write it, papa?" asked little Eva

"Write what?" asked her father.

Eva got up from the low stool where she had been sitting with her book, and came across to him.

"See what it says," said she, resting the book on his knee, and pointing. Then she read it out: "And his name shall be in their foreheads." It's out of the Bible," added she; "and I know it means God because of that big H. How will God write it, papa?"

Her father put down his book and took her on his knee.

"God will not write it at all," said he.

"Not write it!" exclaimed Eva in astonishment. "Then how will it come there?"

"Some things write themselves," said her father.

Eva looked as if she didn't understand. But of course it must be true, since father said it; so she waited for him to explain.

"When you look at grandfather's silver hair," began her father, "what do you see written there? That he is an old, old gentleman, don't you?" continued he, as Eva hesitated. "Who wrote it there?"

"It wrote itself," said Eva.

Father nodded.

"Right," said he. "Day by day and year by year the white hairs came, until at last it was written quite as plainly as if some body had taken pen and ink and put it down on paper for you to read.

"Now, when I look in your mouth, what do I see written there? I see, 'This little girl is not a baby now, for she has all her teeth, and can eat crusts.' That has been writing itself ever since the first tooth that you cut, when mother had to carry you about all night because it pained you so."

Eva laughed.

"What a funny sort of writing!" said she.

"When little girls are cross and disobedient," her father went on, "where does it write itself? Look in the glass next time you are naughty, and see."

"I know," said Eva. "In their faces, doesn't it? And if they are good, in their faces, too. Is that what the text means?"

"That is what it means," said father. "Because if we go on being naughty all our lives, it writes itself upon our faces so that nothing can rub it out. But if we are good, the angels will read upon your foreheads that we are God's. So you must try, day by day, to go on writing it."

—Ex.

In London, on April 23, a conference was held to secure the teaching of hygiene and temperance in the schools of the Empire. Lord Strathcona, who presided, said that as a result of the teaching of temperance in the schools of Ontario, it would be almost impossible to find intoxicants in farmers' homes.

SCIENCE.

New York American.

The sinking of the shore-line at Kingston, threatening to swallow the wreck of the city and obliterate the outlines of the bay, is an indication that the immediate cause of the earthquake was a breakdown in the rocks underlying the ocean-bed off the shore of Jamaica. These sinkings are the result of what geologists call an "inthrow," occurring in the rocks beneath the surface. The effect is to leave the superincumbent strata unsupported, and they sink down into the cavity beneath. The general cause of the inthrows and subsidences is the shrinkage of the nucleus of the globe, through cooling. As it shrinks it leaves the crust above supported mainly by its own rigidity, and then, wherever lines of weakness exist, like that running through the Caribbean Sea, a breakdown is liable to occur.

A correspondent of the "Madras Mail" writing on the subject of scorpion stings points out that most of the remedies which are recommended are only procurable in towns where a chemist and grocer's shop exist, whereas what is wanted is a remedy within the reach of the villagers, who are the greatest sufferers from the stings of scorpions. He recommends the following simple remedy which he declares to be invariably efficacious:—Take a couple of small betel leaves: place them one over the other and on this put a quantity (as much as would stand on two fingers held together, up to the second joint, or, to those to whom it may be convenient, a full tea spoon) of powdered common salt, fold this in the betel leaves and put it into the patient's mouth, to chew and swallow, washing it down with just a mouthful of water, no more. If no relief is obtained in fifteen minutes, the dose is to be repeated. Usually in about five minutes after taking the remedy the pain begins to subside.

A LITTLE GENTLEMAN.

Show me the boy who is open and frank,

And carries a smiling face;

Who looks you straight in the eye when he speaks,

And listens with modest grace;

A boy who follows his mother's advice,

And is not afraid to work,

And attends to his duties day by day,

And never attempts to shirk;

A boy who is ready heart and hand

To help you in time of need;

Who stands by his principles, firm and strong,

Whatever may be his creed—

And I'll show you a little gentleman,

Who'll be a great man some day;

For a man is only a boy full grown,

No matter what men may say.

—Ex.

The only hope for the regeneration of the human race is in the Gospel of Jesus Christ. In a new theology the world finds nothing to satisfy its deep needs. Such teaching when it works itself out will mean only religious confusion. It begins by sublimating everything into God, and concludes by precipitating God into everything. Such a system can only bring moral topsy-turvydom, for when everything is the expression of the same mind, and the outcome of the same energy, who can discriminate and applaud this as good and condemn that as bad?

There is direct relationship between forests, moisture and climate. The forest floor, so to speak, is like a huge sponge, composed of layers of roots, moss and leaves. When rain has streamed down all day, one may toward evening go through the deep woods and see no standing pools and no places where a rush of water has torn the mat of withered leaves. The rain is soaked up by the forest sponge, and will gradually be yielded to the rivers. But on cleared and tilled land nearly every square rod shows the scoring effect of a great downpour. Freshets are caused by spring downpours or by a sudden melting of snow upon cleared and frozen soil.

Generally it is the surface soil which contains the elements of fertility. In it are remnants of the vegetation of other summers, containing materials which nature can use again to build up other forms of plant-life. When the rainfall runs over the surface of the soil, instead of sinking into it, much of this plant-life is carried away in the turbid streams and dumped into the ocean.

The money which should be expended upon our forests is insignificant in amount compared with the hundreds of millions of dollars' damage by unnecessary freshets. Proper preservation of forests also means better health for the people. Ruthless destruction of trees causes unhealthy climatic condition.

NOTICE.

Should S. S. Dass, who has been a C. M. S. Catechist at Simla from May to September 1907, apply to any one for Mission employment, Missionaries would be wise to communicate with the Rev. J. Redman, Simla, before employing him.

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